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anonymous writers are quoted without a question as to their reliability; careless, slovenly use is made of one or more of the names or the initials of authors, as Gibbins, Niles, Hildreth, von Holst, while Henry Cabot Lodge is credited with the *Close of the Middle Ages*; in several instances it has been impossible to identify the article or the book attributed to an author; reference to works is made under the names of their editors, not of their authors, as in the case of the *Cambridge Modern History*; the same work appears under different titles; references to periodicals are sometimes by year and sometimes by volume; dates are contradictory, or inaccurate, or dispensed with altogether; the proof-reading has been carelessly done; no bibliography is given, and the index is entirely inadequate.

If faulty methods of work are used, it must follow that the conclusions reached by them are of questionable value and need not be discussed.

Hearty agreement with the author will be given to a conclusion of the Preface that "the leisure of ten very busy years in the life of one individual is all too short a time in which to trace to their origin the multitude of forces that have been operating in American history." It has proved to be so in the case of *Social Forces in American History*.

LUCY M. SALMON

POUGHKEEPSIE, N.Y.

Rest Days: A Sociological Study. By HUTTON WEBSTER, PH.D.,
Professor of Social Anthropology in the University of Nebraska.
(Reprinted from the *University Studies*, Lincoln, Neb., Vol. XI.
Nos. 1-2, January, April, 1911.) Pp. 158.

We have here another thoroughgoing study by the author of *Primitive Secret Societies*. Dr. Webster traces the origin of the Sabbath and other similar days of abstinence and quiescence, not to a need of relaxation from labor, but to magical belief. "They find their clearest expressions in the 'taboos' or prohibitions first noticed among the natives of the South Seas." Among other interesting observations, Dr. Webster points out that the intermission of labor in connection with the belief in lucky and unlucky days has operated as a check on human progress. Thus, in Esshanti

there are only a hundred and fifty to a hundred and sixty days in the year during which business of any importance can safely be undertaken. In the old Roman calendar out of three hundred and fifty-five days, at least a hundred and eight were completely *nefasti*, on which no judicial or political business could lawfully be transacted. To what extremes the practice of abstaining

from labor at sacred times may extend is further illustrated in Abyssinia, where the numerous feasts and fasts are so strictly observed as to render about six months of the year prohibited for any kind of employment.

And similar conditions are pointed out as prevailing among various nations. It is interesting to note also the confirmation of Dr. Webster's view in the report of Dr. Caro (*Auswanderung und Auswanderungspolitik in Oesterreich*) that the excessive observance of religious holidays is in part responsible for the backward economic conditions in Galicia. The peasant observes the Roman as well as the Greek-Catholic holidays, and in addition a number of indulgence and dedication days, so that in thirty-four departments of Galicia there appear one hundred to one hundred and twenty holidays, in twenty-two departments one hundred and twenty to one hundred and fifty, and in sixteen departments one hundred and fifty to two hundred.

W. I. T.

One Thousand Homeless Men. By ALICE WILLARD SOLENBERGER.

New York: The Charities Publication Committee, Russell Sage Foundation, 1911. Pp. xxiv+374.

One Thousand Homeless Men is a study of the original records in the Central District of the (then) Chicago Bureau of Charities of cases handled while the author was in charge of that district, undertaken with the hope that it might throw some light upon the conditions under which the tramp exists, upon the causes of his vagrancy, and upon the results of the efforts to reform or reinstate him. And yet "it should be stated that this work is not presented as a general treatise on the subject, or as a study of the methods of dealing with vagrants in the country, or as a solution of the problems involved in their treatment."

The author has faithfully described the physical, mental, and moral condition of the men as well as the relation of industrial accidents, and of seasonal and casual labor to vagrancy. One chapter is given to homeless, vagrant, and runaway boys.

The chief merits of the book are vivid concreteness, consistent regard to limits and purpose, and fidelity to facts. It is sympathetic, sane, and practical. Mr. Francis H. McLean has most aptly described the book in the Foreword:

Consciously limited as it is in scope, it is accurate in that field. It portrays clearly where society has failed, where the individual has failed. Inevitably, further light must alter or amend some of her conclusions, but this light must come from studies as intensive, as painstakingly accurate as hers. The book